



Beaverhead Rock State Park Indian Education For All Lesson Plan

Title

Cultural Vantage Points

Content Area

Social Studies; Local History

Grade level

8th

Duration

Three 50 Minute Class Periods

Goals (Montana Standards/Essential Understandings)

Social Studies Content Standard 6: Students demonstrate an understanding of the impact of human interaction and cultural diversity on societies.

Rationale: Culture helps us to understand ourselves as both individuals and members of various groups. In a multicultural society, students need to understand multiple perspectives that derive from different cultural vantage points. As citizens, students need to know how institutions are maintained or changed and how they influence individuals, cultures and societies. This understanding allows students to relate to people in Montana, tribes, the United States and throughout the world.

Benchmarks—Students will:

- 4.** Compare and illustrate the unique characteristics of American Indian tribes and other cultural groups in Montana.
- 5.** Explain the cultural contributions of, and tensions between, racial and ethnic groups in Montana, the United States, and the world.

Essential Understanding 6:

History is a story and most often related through the subjective experience of the teller. Histories are being rediscovered and revised. History told from an Indian perspective conflicts with what most of mainstream history tells us.

Introduction

Sacagawea recognized this huge landmark, resembling the head of a swimming beaver, while traveling with the Lewis and Clark Expedition in 1805.

Beaverhead Rock State Park website

The Indian woman recognized the point of a high plain to our right which she informed us was not very distant from the summer retreat of her nation on a river beyond the mountains which runs to the west. This hill she says her nation calls the beaver's head from a conceived resemblance of its figure to the head of that animal. She assures us that we shall either find her people on this river or on the river immediately west of its source; which from its present size cannot be very distant. As it is now all important with us to meet with those people as soon as possible, I determined to leave the charge of the party, and the care of the lunar observations to Capt. Clark; and to proceed tomorrow with a small party to the source of the principal stream of this river and pass the mountains to the Columbia; and down that river untill I found the Indians; in short it is my resolution to find them or some others, who have horses if it should cause me a trip of one month. For without horses we shall be obliged to leave a great part of our stores, of which, it appears to me that we have a stock already sufficiently small for the length of the voyage before us [Meriwether Lewis].

Center for Great Plains Studies, *The Journals of the Lewis and Clark Expedition Online*, August 8, 1805

Beaverhead Rock is located on the Beaverhead River, near the east end of the Big Hole Basin. Its importance in United States history is that it was a landmark for the Lewis and Clark expedition, c.1805, signifying that the party was in or near Shoshone lands and hopefully horses that would enable the party to continue over the mountains to the Pacific. The expedition did not meet the Shoshone at the Rock, but three days later at Lemhi Pass. The Shoshones and some of their friends, Nez Perce and Salish, were on their way east to the plains for their seasonal round of buffalo hunting. The Indians gave the expedition some horses. The expedition proceeded west, the Shoshone and their friends, east.

While the Shoshones are identified with the expedition through Sacagawea and her remembrance of Beaverhead Rock, the Salish-Pend d'Oreille, who later met the expedition at what is now called Ross's Hole, near Sula, Montana, are, of all contemporary Montana tribes, c.2006, the tribes most closely associated with the Big Hole Valley, the Beaverhead Valley, and all of southwest Montana, generally. There is evidence of this perhaps 10,000-year-old occupation, through ancient Salish place names for important geographical locations, the archaeological record, and recorded history. This is the case, even though the United States government deemed the entire region "the territory of Blackfoot [sic]," per the Fort Laramie Treaty of 1851 and the Blackfeet (or Lame Bull) Treaty of 1855(S-PCC, 2005, pp. 48,49,76,83,115,138; Kappler, 1904a and b).

The Beaverhead Valley and all the river valleys in the region were much traveled routes of an important road complex that led in and out of the mountains of present-day southwest Montana to and from the plains in the east. Several of these roads are mentioned throughout the journals of Lewis and Clark as they travel through what is now present-day southwest Montana (Nell and Taylor, 1996). West to east, this particular road followed the Beaverhead to its confluence with the Big Hole River, which then forms the Jefferson River. Eventually the road took its travelers through the Jefferson Valley, over the mountain pass above what is now Lewis and Clark Caverns State Park, and on to the headwaters of the Missouri River, near Three Forks, and the buffalo jump on the Madison River, near present-day Logan. The headwaters and buffalo jump formed a major cultural complex that the Salish and Pend d'Oreille permanently occupied and managed for thousands of years prior to the Lewis and Clark expedition (S-PCC, 2005, pp. 21,27, 49,76,83).

Overview

In this lesson students will explore the history of the area now comprising Beaverhead County and the Big Hole Valley focusing on the tribal nations that were historically in that area.

Materials or Resources Needed

The Salish People and the Lewis and Clark Expedition (see bibliography for full reference citation)

Video Resource distributed by OPI (check with your librarian or access via the Internet)
View From The Shore: Native American Perspectives of the Lewis and Clark Expedition. <http://opi.mt.gov/indianEd/Video.html>

Activities and Procedures (to save classroom time you may want to assign the reading as a homework assignment)

Class Periods 1 -2

Assign students to read pages xi-33 of the book, *The Salish People and the Lewis and Clark Expedition*. Give a brief introductory lecture into Lewis and Clark and discuss issues of perspective regarding their journey. Good starting point would be to begin with a discussion regarding the 200th anniversary of Lewis and Clark being a celebration or a commemoration (as many tribal nations have stated).

Time permitting show the film – View From The Shore (30 minutes).

Class Period 3

Teacher leads a full-class discussion comparing and contrasting the multiple views represented by the film and in the reading

1. What is history? (see Attachment A for a definition/discussion)
2. Why are there multiple histories?
3. Whose history is more important?
4. Whose story is it?
5. How can we make one history that tells the whole story?
6. Is it important to have one history, or multiple histories?
7. How has one history taken precedence over the other?
8. What are the issues associated with writing a history that incorporates multiple views?

Assessment

Students will write a reaction paper to the reading and the film
Ask them to consider the questions brought up regarding history and multiple perspectives.

Extensions (Online Materials and Teaching Ads) and Bibliography

Beaverhead Rock State Park website: http://fwp.mt.gov/lands/site_281875.aspx

Center for Great Plains Studies, University of Nebraska. *The Journals of the Lewis and Clark Expedition Online*. URL: <http://libtextcenter.unl.edu/lewisandclark/index.html>

Kappler, Charles J., 1904a. Indian Affairs: Laws and Treaties, Vol. II, Treaties, Treaty Of Fort Laramie with Sioux, Etc., 1851. Washington: Government Printing Office. URL: <http://digital.library.okstate.edu/kappler/Vol2/treaties/sio0594.htm>

Kappler, Charles J., 1904b. "Treaty with the Blackfeet, 1855," Indian Affairs: Laws and Treaties, Vol. II, Treaties. Washington: Government Printing Office. URL: <http://digital.library.okstate.edu/kappler/Vol2/treaties/bla0736.htm>

Nell, Donald F. and John E. Taylor, 1996. *Lewis and Clark in the Three Rivers Valleys*. Tucson, AZ: The Patrice Press.

S-PCC (Salish-Pend d'Oreille Culture Committee), 2005. *The Salish People and the Lewis and Clark Expedition*. Lincoln: University of Nebraska Press.

Attachment A

What is history?¹

NOUN: His·to·ry; pl. his·to·ries

1. A narrative of events; a story.
2.
 - a. A chronological record of events, as of the life or development of a people or institution, often including an explanation of, or commentary on, those events: *a history of the Vikings*.
 - b. A formal written account of related natural phenomena: *a history of volcanoes*.
 - c. A record of a patient's medical background.
 - d. An established record or pattern of behavior: *an inmate with a history of substance abuse*.
3. The branch of knowledge that records and analyzes past events: *"History has a long-range perspective" (Elizabeth Gurley Flynn)*.
4.
 - a. The events forming the subject matter of a historical account.
 - b. The aggregate of past events or human affairs: *basic tools used throughout history*.
 - c. An interesting past: *a house with history*.
 - d. Something that belongs to the past: *Their troubles are history now*.
 - e. Slang One that is no longer worth consideration: *Why should we worry about him? He's history!*
5. A drama based on historical events: *the histories of Shakespeare*.

¹ <http://education.yahoo.com/reference/dictionary/entry/history>